

SOME CHOICE
Sentences and Practices
OF
Emilia Geddie,

Daughter to JOHN GEDDIE
of *Hilton in Falkland*, in the
Sheriffdom of FIFE, from her
Infancy, to her Death

On the 2d of *Feb.* 1681. in the
Sixteenth Year of her Age.

As they were gathered from her Pa-
rents and other judicious Persons.

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2011-12-11

OFFICE OF THE ATTORNEY GENERAL

Office of the Secretary of the Navy

both Prince and Princess

1. The first step is to identify the problem. This involves understanding the situation and the goals that need to be achieved.

Report of the Board of Directors

1932-1933-1934-1935-1936-1937-1938-1939-1940-1941-1942-1943-1944-1945-1946-1947-1948-1949-1950-1951-1952-1953-1954-1955-1956-1957-1958-1959-1960-1961-1962-1963-1964-1965-1966-1967-1968-1969-1970-1971-1972-1973-1974-1975-1976-1977-1978-1979-1980-1981-1982-1983-1984-1985-1986-1987-1988-1989-1990-1991-1992-1993-1994-1995-1996-1997-1998-1999-2000-2001-2002-2003-2004-2005-2006-2007-2008-2009-2010-2011-2012-2013-2014-2015-2016-2017-2018-2019-2020-2021-2022-2023-2024-2025-2026-2027-2028-2029-2030-2031-2032-2033-2034-2035-2036-2037-2038-2039-2040-2041-2042-2043-2044-2045-2046-2047-2048-2049-2050-2051-2052-2053-2054-2055-2056-2057-2058-2059-2060-2061-2062-2063-2064-2065-2066-2067-2068-2069-2070-2071-2072-2073-2074-2075-2076-2077-2078-2079-2080-2081-2082-2083-2084-2085-2086-2087-2088-2089-2090-2091-2092-2093-2094-2095-2096-2097-2098-2099-2100-2101-2102-2103-2104-2105-2106-2107-2108-2109-2110-2111-2112-2113-2114-2115-2116-2117-2118-2119-2120-2121-2122-2123-2124-2125-2126-2127-2128-2129-2130-2131-2132-2133-2134-2135-2136-2137-2138-2139-2140-2141-2142-2143-2144-2145-2146-2147-2148-2149-2150-2151-2152-2153-2154-2155-2156-2157-2158-2159-2160-2161-2162-2163-2164-2165-2166-2167-2168-2169-2170-2171-2172-2173-2174-2175-2176-2177-2178-2179-2180-2181-2182-2183-2184-2185-2186-2187-2188-2189-2190-2191-2192-2193-2194-2195-2196-2197-2198-2199-2200-2201-2202-2203-2204-2205-2206-2207-2208-2209-2210-2211-2212-2213-2214-2215-2216-2217-2218-2219-2220-2221-2222-2223-2224-2225-2226-2227-2228-2229-2230-2231-2232-2233-2234-2235-2236-2237-2238-2239-2240-2241-2242-2243-2244-2245-2246-2247-2248-2249-2250-2251-2252-2253-2254-2255-2256-2257-2258-2259-2260-2261-2262-2263-2264-2265-2266-2267-2268-2269-2270-2271-2272-2273-2274-2275-2276-2277-2278-2279-2280-2281-2282-2283-2284-2285-2286-2287-2288-2289-2290-2291-2292-2293-2294-2295-2296-2297-2298-2299-2300-2301-2302-2303-2304-2305-2306-2307-2308-2309-2310-2311-2312-2313-2314-2315-2316-2317-2318-2319-2320-2321-2322-2323-2324-2325-2326-2327-2328-2329-2330-2331-2332-2333-2334-2335-2336-2337-2338-2339-2340-2341-2342-2343-2344-2345-2346-2347-2348-2349-2350-2351-2352-2353-2354-2355-2356-2357-2358-2359-2360-2361-2362-2363-2364-2365-2366-2367-2368-2369-2370-2371-2372-2373-2374-2375-2376-2377-2378-2379-2380-2381-2382-2383-2384-2385-2386-2387-2388-2389-2390-2391-2392-2393-2394-2395-2396-2397-2398-2399-2400-2401-2402-2403-2404-2405-2406-2407-2408-2409-2410-2411-2412-2413-2414-2415-2416-2417-2418-2419-2420-2421-2422-2423-2424-2425-2426-2427-2428-2429-2430-2431-2432-2433-2434-2435-2436-2437-2438-2439-2440-2441-2442-2443-2444-2445-2446-2447-2448-2449-2450-2451-2452-2453-2454-2455-2456-2457-2458-2459-2460-2461-2462-2463-2464-2465-2466-2467-2468-2469-2470-2471-2472-2473-2474-2475-2476-2477-2478-2479-2480-2481-2482-2483-2484-2485-2486-2487-2488-2489-2490-2491-2492-2493-2494-2495-2496-2497-2498-2499-2500-2501-2502-2503-2504-2505-2506-2507-2508-2509-2510-2511-2512-2513-2514-2515-2516-2517-2518-2519-2520-2521-2522-2523-2524-2525-2526-2527-2528-2529-2530-2531-2532-2533-2534-2535-2536-2537-2538-2539-2540-2541-2542-2543-2544-2545-2546-2547-2548-2549-2550-2551-2552-2553-2554-2555-2556-2557-2558-2559-2560-2561-2562-2563-2564-2565-2566-2567-2568-2569-2570-2571-2572-2573-2574-2575-2576-2577-2578-2579-2580-2581-2582-2583-2584-2585-2586-2587-2588-2589-2590-2591-2592-2593-2594-2595-2596-2597-2598-2599-2600-2601-2602-2603-2604-2605-2606-2607-2608-2609-2610-2611-2612-2613-2614-2615-2616-2617-2618-2619-2620-2621-2622-2623-2624-2625-2626-2627-2628-2629-2630-2631-2632-2633-2634-2635-2636-2637-2638-2639-2640-2641-2642-2643-2644-2645-2646-2647-2648-2649-2650-2651-2652-2653-2654-2655-2656-2657-2658-2659-2660-2661-2662-2663-2664-2665-2666-2667-2668-2669-2670-2671-2672-2673-2674-2675-2676-2677-2678-2679-2680-2681-2682-2683-2684-2685-2686-2687-2688-2689-2690-2691-2692-2693-2694-2695-2696-2697-2698-2699-2700-2701-2702-2703-2704-2705-2706-2707-2708-2709-2710-2711-2712-2713-2714-2715-2716-2717-2718-2719-2720-2721-2722-2723-2724-2725-2726-2727-2728-2729-2730-2731-2732-2733-2734-2735-2736-2737-2738-2739-2740-2741-2742-2743-2744-2745-2746-2747-2748-2749-2750

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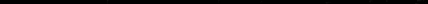
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Read



The Publisher to the Reader.

Christian and candid Reader,

I Think it necessary to acquaint you with what belongs to my Conduct in the Management, and Publication of this Print. The whole, both Preface and Narration was sent to me, that I might revise and prepare them for a more publick View. I had much Business in hand, and yet I declined not the Motion, expecting that I would have little, if any Thing more to do, save only to amend some literal Escapes, and to perform a few more small Services of the like Nature : But I quickly found my Mistake, when I read the Copy that was sent to me.

It doth indeed contain all the Materials which now are laid before thee; but so incorrectly, that I was sometimes straitned how to understand the Meaning. This made it necessary for me, to go over the whole, from the Beginning to the End, and to cast it into a Mould, at least more intelligible. I confess, my Rudeness in Speech, as well as my Knowledge, is unaccountably great; and yet I could not presume so far upon the indigested Copy I got, as to cast the Materials wholly into my own Stile: I reckoned my self obliged to keep as near to the Words found in the Draught I had, as could possibly agree with Orthography, and some little Decencies of Speech. Much of the Narration consists of our young Saint's own Words: To these I have kept more close, and would not have altered them so much as in one Syllable, had I been fully confident, that each Word was
 here,

ers, without the least Addition, Diminution or Alteration ; but I had no Assurance of that, in regard they were not taken from her Mouth ; tho' I am satisfied they were in Substance, and to the same Effect, as is mentioned in the Narration, and also her own Words so near, as judicious and godly Persons could remember) And therefore I thought I might take the Liberty to make a very few, but small Alterations, that the Stile might run somewhat more smoothly. In the mean while I have kept close to her Meaning, most religiously and carefully, and have changed the Phrase in so very little, that it is scarcely worth the mentioning. While I was going over the Particulars, you have in the Narration, I lamented often and heavily, that such a precious Treasure should have remained hid for so long a Time, and therefore it was, that how soon I had the Copy, I

made all possible Haste to bring the most
 Materials into so much of a Readiness also
 ness for thy View, as through Grace
 I could attain. You have them here
 in a Dress, which I hope shall render
 der them intelligible, they shine here
 lustrously in their own native Beauty
 ty. I have affected no Ornament
 nor could I have given it them, tho'
 I had intended. The Preface shew
 that the Facts were well attested by
 many eminently godly Persons who
 knew them, and now are for mo
 Part with the Lord: But if it may add
 a little to the Confirmation of the
 sweet Narrative; I take the Occas
 on to represent, that (tho' then
 young) yet I was acquainted with
 the Gentlewoman, and can vouch
 some Parts of the Relation. I have
 been divers Times in Company with
 her amongst other godly Persons
 and have heard her speak humbly
 and modestly (but with a prodigi
 ous Reach) about the nearest and
 most

the most weighty Concerns of Salvation.
 I also had my little Share in Soci-
 eties of more aged, judicious and
 established Christians, where she
 made a considerable Part, and have
 therein joined with her in Prayer.
 There I have heard weighty and
 difficult Questions and Cases propo-
 ned, to which, in Concurrence with
 the rest, she gave her clear and poin-
 ted Answers, so close to the re-
 spective Purposes, and so well in-
 structed from the Word, as if she
 had been an aged and experienced
 Divine. All this passed some Three
 or Four Years before her Death. I
 shall detain you no longer, save only
 to add, that as I pray and expect the
 Lord will bless the following Nar-
 ration to your spiritual Advantage;
 so I hope you will allow some Share
 in your Addresses at the Throne of
 Grace, to him who is,

Your Sincere Well-wisher,

J. A. HOG.

P R E-



P R E F A C E.

IT is Matter of just Regret, that the designed Account must needs be imperfect in regard no Record was kept of many excellent Things most remarkable in the Conversation of this excellent Child, when Things were more fresh in Memory; and many Particulars are lost through the Death of godly Persons, who conversed much with her. Nevertheless, the few kept in Memory, and to here narrated, are of great Weight, and have been well attested by the concurring Testimony of divers judicious, and eminently godly Persons, Ministers, and others who knew them well.

Many observed such rare Endowments in this young Saint, both as to natural Parts and Graces, that it was hard to determine in which of them she mostly excelled. Her Disposition even from meer Infancy, and throughout the few Years of Life she attained, was sweet, meek, and humble. That mind in these Regards was in her, which was also in

Christ

Christ Jesus, as much as in any of her Day.
 In the few Stages of her short Life she was still
 far before Hand, with the Means of her
 Education, that she drunk in necessary Instru-
 ction from her Parents and Teachers, a great deal
 more quickly than it was adviseable to infuse
 into such a weak and tender Vessel. Thus
 she became a Woman long before her Childhood
 expired. It was as to her Case, much debated
 amongst judicious and godly Persons, whether
 such singular Endowments presaged an excel-
 lent Life, or an early Death. Her Parents
 would fain have comforted themselves as La-
 zarch did of old, concerning his Son Noah,
 and have promised that such a lovely Child
 shall live, and give us Rest: But the Lord
 ordered that Matter otherwise; he took
 Home to himself, and advanced her early
 to the higher House, where she seeth no more
 through a Glass darkly, but beholdeth the
 Lord Face to Face. And it gave sufficient
 bound of Quietness to her Parents, that their
 loss was her inexpressible Gain. A Heathen
 old, upon the Death of his eldest Son, gave
 a significant Reply, viz. Scio me genuisse
 mortalem: But her Parents might express
 their Complacence in an higher Strain, Scimus
 nos genuisse immortalem; for howsoever
 mortal she was by her Generation, Grace ren-
 dered her immortal in the true Import by Re-
 generation. It remains that we who condole
 the

the Loss, do through Grace, breathe after the
 Perfection, whereof she is already possessed.
 Her dearest Friends could scarcely have wish'd
 her better than she really was (excepting her
 most continual Frailties and Sickneses) and
 these were improv'd by her to such Spiritual
 Advantages, as astonish'd the Beholders. Scarce
 any Thing pass'd her without a most judicious
 and profound Observation, and the most enrich-
 ing Spiritual Gain. In Sum, the Comeliness of
 her Person, the Amiability of her Countenance,
 Solidity of Judgment, Acuteness of Wit, Ten-
 aciousness of Memory, Sweetness of Disposi-
 tion, Modesty in Behaviour, Obedience to Pa-
 rents, more near or remote, Submission to Go-
 vernors, Observance of Superiors, Love to
 Equals, Condescension to Inferiors, and Candour
 towards all, were found in her to a very high
 Degree. In a peculiar Manner she was ob-
 serv'd to have a singular Regard to the Lord's
 Day; she was careful to prepare for it, and
 was exemplarily diligent in every Part of the
 Observation thereof. She gave reverend Atten-
 tion to the Word read or preached, and was
 notably fitted to give clear, and methodical Ac-
 counts of what she heard or read. She took
 great Care to learn the Doctrines of Religion
 taught in Catechisms, of which she gave such
 distinct Accounts, as were fitted to inform and
 edify Persons of good Judgment. She had
 notable Occasion for this in the Answers

we in Mr. Thomas Lyde his Meeting-
 house in London, and that in Publick, about
 the Tenth Year of her Age, to the great Admi-
 ration of the Minister and Hearers. During
 the few Years of her Life, she still expressed
 great Love to the best Things, due Respect to the
 better Sort of Men, and a greater than childish
 Dislike of, and Aversion both from what she
 understood to be evil, as also from every Thing
 she saw to be idle and vain. These wonderful
 Excellencies, much above the State of Children,
 rendered her Company so desirable, and useful
 to judicious and godly Persons, that her Di-
 stance from them for a Time, was looked upon
 as a little Death. Nevertheless, the Comfort
 now that we are deprived of her) remains,
 viz. We mourn not without Hope. It
 cannot readily be expected that such distinct
 accounts of the Progress of a gracious Work can
 be looked for in the Case of a Child, as may be
 found in that of old and experienced Christians;
 nevertheless the Passage of Scripture was emi-
 nently accomplished in her, viz. Out of the
 Mouths of Babes and Sucklings thou hast or-
 dained Strength, Psal. 8. 2. And tho' I
 will not make the Comparison betwixt John
 the Baptist, Samuel, and this desirable Child,
 because the Two mentioned might be reckoned
 persons extraordinarily circumstanced, yet this,
 and other the like Instances come very near to
 these singular ones. Such Morning Seekers of
 the

the Lord's Face; give early Discoveries of the Grace of the Gospel Covenant, when many old Professors carry their Gray-hairs as a Badge of their Ingratitude, and of many other Errors. This delicious Child did not only make Conscience of religious and Christian Duties, in public, private, and secret (as she was also diligent about any Employment her Age was capable of). But to the Surprise, and Astonishment of many, she gave notable Evidences of a public Spirit, being in Prayer and otherwise much taken up about the Churches of Christ, and exercised in a tender Sympathy with the Afflicted, especially if they were gracious Persons. Neither was this a Sort of general, and flashing Concernment, but such as was built upon solid Grounds, whereof she was able, and ready to give the most distinct Accounts. In this Manner, our sweet and young Sympathizer (who also had her own Distresses by bodily Frailties and otherwise) took such a large Share of the Burdens of others, as render'd her truly useful to them, until she was happily carried to that Land whereof the Inhabitant shall no more say, I am sick. I am afraid lest I have detained the Reader too long by this Preface somewhat too large for the small Bulk of the Work, and therefore I shall now proceed to particular Instances themselves.



Some few choice

SENTENCES and PRACTICES

O F

EMILIA GEDDIE.



BEFORE she could speak, if she had been weeping or signifying her Desire to have any Thing she saw or wanted, in case she either observed, or was told they were to go about Worship in the Family where she happened to be present; this silenced her immediately: And whatever Edge had been upon her Spirit before, and tho' the Body had been somewhat uneasy; yet she was perfectly quiet, and waited with Patience until the Worship came to be ended. This was native (I may say as to the new Nature) to her, and became so usual, and constant, that in case she happened to be out of Humour, (which was not very frequent with her) the Servants of the House could have put themselves into a Posture of

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Worship, by discovering their Heads, otherways, whereupon she became instantly silent and quiet; and thus did these little Disorders go off. So much of high Esteem and profound Reverence she discovered for the Worship of God, for much of the Time after her Birth, until she arrived at the Second Year of her Age.

II. So soon as she could aim at speaking she began to ask Questions concerning God and the Creation, with other Matters of Religion. For Instance, when she observed the Sun shining, she enquired whether that Sun had shined on her Grandfather and Grandmother, and made them to see as well as us. When it was answered That the same Sun gave Light to the whole World; she replied, Ought we not then to love that God who made all these Things and gave them to us? Many Hundreds of such Questions she proposed, and gave likewise Answers unto Questions moved by her, which are forgotten, and lost through Inadvertence. Her Wisdom and Gravity were such, even in her Infant Years, that every one admired her, and they especially who saw her more rarely; for these Qualities were less observed by them who were more ordinarily with her, tho' afterwards they remembered them with Regret for the Want of her. Hence it was that the small

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gments we have, were mostly taken notice of by Strangers; in regard, Things of that Nature and Value became so common to those who were ordinarily in her Company, that they took little Notice of them.

III. Some Persons having overheard her craving a Blessing before Meat, and finding that she had Expressions more weighty and significant than could well have been expected from one of her Age, asked her hereupon who had taught her to crave a Blessing to her Meat after that Manner. She answered, That she had learned now and then a Word from several Persons, and that the Lord had set these Words together, whereupon she had made a Grace of them. This happened before the Third Year of her Age.

IV. Much about the same Time, having suspected that one of the Servants of the house (being the Maid who attended her) had cleansed a Room on the Lord's Day, she reproved her sharply in her childish Manner, and said, Away, begone, you sin against the Holy Spirit; you sweep the house on the Sabbath, and prophane the Lord's Day: Neither could she be reconciled with her Maid, until it was found to be a Mistake; and thereupon she was

satisfied, the Matter of Fact having been found otherways.

V. About the same Time, a Servant who was newly come to the House, having used the Devil's Name in a Way of Cursing in Presence of his other Fellow-Servants, she being at that Time with her Nurse reproved him sharply, and said, *Henry*, if you do this again, I'll tell God upon you. He being a wanton Youth answered her scoffingly, *Go then and do so*: Hereupon she went to the next Room, and one followed her at a Distance, without her Knowledge, to observe her Behaviour; she fell upon her Knees, and continued in that Posture for a While, and afterwards she returned to the Company, but spoke nothing until the same young Man mockingly enquired, *Have you now told God?* She answered gravely, Yea, I have; and the Lord says, if you continue to do so, he will give you away to the Devil, and cast you into Hell: Whereupon the Youth was astonished, and did carry more circumspectly for some Years wherein he served in that Family. And after he had been Seven Years out of the Family, and was put in Memory of that Reproof by one who heard him swear, the Consideration thereof made him to fall a weeping, and to beg Pardon, saying, He ought never to have forgotten such a Reproof.

VI. Be

VI. Being in Company with a Woman who was struggling with dreadful Temptations, and who thereupon became afraid to be in a Room alone, the Child offer'd to go out of the Room, and the Woman endeavoured to detain her, saying, You must by no means go away; yet the Babe went forward till she was near the Door, and then she looked back, and said with a stronger and sharper Voice than ordinary, God is with you, and will keep you from all Evil. The tempted Woman having heard the Child speak so pertinently, did presently say in her Heart, This is not the Voice of the Child, but of the Lord: And the Dispensation was so blessed to her, that the Temptations evanished gradually from that Time forward, and did never recur.

VII. At another Time when she was observed to be very attentive unto the Word read and heard, and to be much in secret Prayer, as also diligent in pressing others to that Duty, an old experienced Christian R. W. having met her in her Return from her Chamber, said to her, Have you been at your Prayers? She answered, Yes; and added, When I was a Child, my Mother taught me to pray; but now the Lord teaches me. The honest Man enquired hereupon, How know you the Lord's teaching by that of your Mother? She an-

swered, The Lord makes me both to rejoyce and to weep, he makes my Heart glad, and gives me new Words.

VIII. Some godly People having met together for Prayer and Conference, her Mother took her along, and still her Inclinations carried her to be in such Societies; after they had met, the Meeting having consisted of some old experienced Christians, and others who were but beginning to point that Way, a Debate arose which of them should first pray: Some were for the elder, and others for the younger Set; the Child not being four Years of Age, and sitting at her Mothers Feet, none of the Company took Notice of her, because of her Nonage; upon the Dispute she said, I'm the youngest of all, I'll begin; upon which the whole Company was silent, excepting the Mother who reproved her Child for Insolence, in troubling the Meeting with her fond Offer, in regard she had never prayed in such Company before, nor had been ever invited because of her Childhood. There was at that Time in the Company, an old experienced Matron, upon whom the Society had laid it to begin their Meeting with Prayer: She said, My Child, you shall have my Consent to begin, and did prevail so far with her Mother and the Company, that it was allowed.

followed. This is the only Instance wherein
 she expressed a Forwardness; for such was
 her Modesty, and Bashfulness afterward,
 that she would never adventure upon that
 duty in Societies, without much intreating,
 and a clear Call; yet the Passage is set down,
 because a young Gentlewoman who had
 been newly set out, and had been pre-
 sent at very few, if any, such Meetings
 before, was so moved with several Expres-
 sions the Child had in prayer, that she held
 fast in the Lord's Way ever afterward, and ac-
 knowledged that the Lord blessed the Child's
 praying at that Time, and that she really
 felt Good of it. A renewed Confirmation,
 of that *out of the Mouth of Babes, and Suck-*
lings, the Lord ordaineth Strength. Ps. 8. 2.
 IX. She was observed to weep much
 alone, but was utterly unwilling that it
 should be known, and because of this A-
 version, she was very careful to wash her
 face quietly, and to put her self in such
 Posture as might best conceal her hav-
 ing wept. And in Case she had heard
 any Person speaking to her Advantage,
 or narrating any of her Sayings or Pra-
 ges, she would have gone off and hid her
 face, or else would have wept.
 A godly Minister having inadver-
 tently said to her, I would not give a Half-
 penny for a Child's Religion. The Words
 made

made such a deep Impression upon her Spirit, that she went on her Way with much Heaviness for a long Time, and took the Occasion for moving the Question to any judicious and godly Persons she had Opportunity to meet with; whether they knew any good and religious Children who continued such when they were old.

XI. One Day when her Mother had reproved her for not giving a good enough Account of her Lesson, she was afterwards found weeping, and being asked, why weep you? you was not beaten, she answered I had rather been beaten than that I had angered my Mother; the Thoughts of my Mother's being angry, make me to weep.

XII. Being sore tossed in wrestling with Temptations, she went to a good Woman, with whom she frequently conversed about her spiritual Cases; who finding her at a certain Time sore troubled did ask the Cause; and she answered Alas! the Devil takes the good Word out of the very Bottom of my Heart, and often he says to me, what needs all this Noise with your Religion, you may be like other Bairns, they will get Heaven assured as you. These and the like Temptations said she, I am vexed with. Being enquired what Course she took with them; she replied, That she knew none.

er Way but to carry them in before the
 ord by Prayer; and I desire, said she, that
 you would pray, and bid godly People pray
 for me, for my Prayers have no Strength,
 or their either Without Christ.

XIII. Being on a certain Day in a good
 Dress with her Linnings white, and ador-
 ed with red Ribbons, a godly Man *R.W.*
 said to her thereupon, No doubt you think
 your self to be very trim, and clean.
 She replied, I shall never think that, un-
 till I get on the fair and clean Robe of
 Christ's imputed Righteousness, and then I
 shall be truly fine, and clean.

XIV. Some while afterward she fell sick,
 and her Bed being made, she was laid in
 whereupon one of the Company said,
 this is well, she will now get Rest. She
 overhearing, answered, I am rejoycing
 in another Thing, and that is, that there is
 Rest prepared for the People of God. *Heb.*
9. among whom I hope to be found:
 where I shall sing for evermore. Then she
 said for her Father, who came and asked
 what she would say. She answered, Pray let
 us pray together here, and we will sing the
 more sweetly when we come to our Rest.

XV. When first she began to be more
 visibly profited by hearing the Word
 preached, and to give clear Evidences of
 being edified thereby. This Instance a-
 mongst

mongst others is memorable, viz. a Minister having preached upon a Sabbath on *these Words, Isai. 25. 6. In this Mountain the Lord of Hosts shall make unto all People a Feast of fat Things, and Wines upon the Lees, &c.* She declared, she found the Word very sweet to her, and that it did her good. Being enquired what Good she found in it, and how it did her Good. She answered, It did go through her Bones, it went in to her Heart, and brought Tears to this Place, pointing with her Fingers to her Eye-lids. Much about the same Time, she was desired to pray with some others just after she had arisen from her Bed, she refused, saying, How can you bid me pray, seeing my Prayers can bring me no Comfort, but yours may. They insisted further, she refused absolutely; and told them, I am but just now got out of my Bed, and will pray none in Company, until first I have prayed alone.

XVI. When at a certain Time she was lying in her Bed in a Morning, and was overheard weeping, a Friend came to her, and enquired what troubled her; she first declin'd to tell; but being further urged, her Answer was, I have been meditating on Hell, and the Darknefs of it, and I think I cannot endure it.

XVII. Being in a Garden on a Sabbath

ay, and having seen some Children playing together, she rebuking them said, It were better for you to be praying. They answered, We are but Bairns. She replied, Tho' we be but Bairns, yet we must die: And thereupon she went from them, and hid her self in a Corner. Some of the Children went about and sought her, and having found her at Prayer in a secret Corner, they reproached and upbraided her with Nick-names. She answered them meekly, and gravely, Know ye not that the Word of God saith, *Remember to keep holy the Sabbath-day*. The Children replied, The Lord does not say, *Emily Geddie, Keep holy the Sabbath-day*. *Emily* answered, The Word of God says to you, and you bid me, and to all, *Remember to keep holy the Sabbath-day*. They replied to her, You are a fell young Whigg, but we will try you. She answered, Well, I will commit to God upon you. They replied, You may do so. Then she retired from them to the House, and after some While, they sought her out again, and having found her, they said, Now *Emily*, have you told God on us. Yes, I have said she. They replied scoffingly, Well. what says God. She answered The Lord saith this, *The Wicked shall be turned into Hell, and all that forget God. Ps. 9. 17.*

XVIII. When

XVIII. When first she began to read the Shorter Catechism, she said to her Teacher, I think the Bible is Gods Word, and the Catechism is the Bibles Word.

XIX. One having read this Passage of Scripture, *Rent your Hearts and not your Garments: Joel 2. 13.* The Child said, I think this reproves the Papists, and their Way of Penance, for God calls for nothing but the breaking, and humbling of the Heart.

XX. Having come at a Time from one of her young Societies, which she had gathered together for Prayer, she was asked by a Person, Who prayed best. I cannot tell, said she, who prayed best, but I can tell whose Words came best forth; and she named one R. I. Being enquired at another Time, after she came from her praying Society of Children, she gave this account, viz. That one G. W. had most of his Prayers about the Rulers; and another M. G. was much taken up about the Churches abroad.

XXI. A Captain of the Forces having come into her Fathers House, said to her, *Emily*, I will marry you. She answered, No. He enquired her Reason, she replied, You have no Grace. He said you any, said the Captain. She answered, Whatever I have, you have none; for if you had, you would not do the Bishops business.

ing, to take the honest Ministers, and
persecute all the godly praying Folk.

XXII. A Company being engaged into
Converse, and each one proposing to his
Neighbour, Which of the Saints he would
chiefly desire to resemble, she being pre-
sent, said, I would fain be like *David*.
Would you be a King, said one? No, said
she; but I would gladly be in *David's* Case.
He was a Man *according to God's Heart*:
He dwelt near God, and *in the Light of*
God's Countenance.

XXIII. To shew that she was most atten-
tive in reading the Scripture, and Cate-
chisms, and did observe carefully what she
had read; she came one Day to her Fa-
ther, and proposed that Question, *viz.* Why
was that in the fourth Commandment
keep holy the Sabbath, the Wife is not
particularly mentioned, and yet others of
the Family are set down, as Sons, Daugh-
ters, and Servants: And she observed, that
in the tenth Commandment, the Wife is
particularly named amongst other Things
of our Neighbours which we may not co-
ntact, and the Daughter is not mentioned in
that Command. Her Father asked her,
what she thought was the Reason? She
answered, That the general Words of *all*
that's within the Gates comprehended eve-
ry Person, and so the Matter ended.

C

XXIV. Hav-

XXIV. Having one Day taken some View of a Foot-ball Game, she thought it to be vain and idle, and left them. When she returned to the Company, she was asked what she had retired so quickly, and wept? She answered, That it was not so much for seeing the Idleness and Wickedness of the Foot-ball Men, as because she had seen a godly and grave Gentlewoman laughing and taking Pleasure at the Sight. Note. It is very like that wicked Speeches were intermingled with their Sport.

XXV. She with her young Society having met one Day for Prayer, a Minister who was occasionally in the House, desiring to be admitted into the Company, which they modestly declined. After the first Prayer was ended, he renewed his Desire that he might at least confer with them, which they granted. Then he demanded, whether they would put any Question to him, or that he might propose one to them. *Maria* answered, We would ask a Question at you, which is this, Whence is it, that a Christian for ordinary enjoyeth more Enlargement in praying alone, than we others?

XXVI. Near to that same Time a persecuted Minister, Mr. D. C. came to her Father's House, with a Design to stay until the Sabbath was over, and resolved to

preach

teach on the Lord's Day. When Satur-
 day came, he proposed to go to another
 place, but was much intreated to stay; yet
 declined, and ingenuously gave his Rea-
 son, which was, That he had broken in up-
 on two or three Texts, but could get no
 suggested Thoughts about them; which
 made him suspect he was not called to
 teach there at that Time. Nevertheless,
 on further Importunity he was perswad-
 ed to stay a little longer, and to make a new
 day; for which Effect the Company left
 him. The Child was present, and heard
 this, no Person taking Notice of her.
 Some little While after, she went alone to
 the Minister; and asked what he was do-
 ing, and whether he was preparing to
 teach? The Minister wondring at such
 gravity and Confidence in a mere Child,
 answered her, No, *Emily*, I am not. She
 replied, Sir, go and pray. He answered,
 Yes, I will do so, if you will pray with
 me. To which she agreed; and they both
 performed the Duty the one after the o-
 ther. After that the Child had prayed, the
 Minister declared he found himself so re-
 freshed and strengthened, that he imme-
 diately resolved to stay; and accordingly
 tarried, and preached the whole Day
 with Power and Liberty, to the great Be-
 nefit of the Hearers. These Sermons
 wrought

wrought mightily, thro' the Lord's Blessing upon the Heart of the Child, and were heard by her with much of Concern and Application.

XXVII. A young Woman *A. R.* having long struggled under a dreadful Temptation, which procured her abstaining from Food; in regard she thought it would have been Presumption in her to eat, seeing she looked on her self as having no Right to the Creatures. Many Arguments were used to perswade her to a taking of Meat, but nothing prevailed. Hereupon the Child went to her Chamber, and expostulated with her to this Purpose; You refuse to eat, but it is the Devil that beguiles you: You cannot live unless you eat: Were I in your Place, I would beguile the Devil: I would eat, and not obey him, but obey the Lord. These Words and Arguments of the Child took such Impression upon the poor tempted Woman, that she shook off the Temptation, and took her Meat regularly. When this was observed, honest People who saw her, rejoiced much to find her delivered from under the Feet of such a cruel Temptation. And she ingenuously declared, that the Lord had blessed the Words of the Child, for defeating that hellish Engine; and, for what was known, she never

after-

Afterwards gave Way to such Diabolical Suggestions.

XXVIII. Some While after, the same Woman, thro' the Power of Temptation, having desisted from the Duty of Prayer, and with so much of Peremptoriness, that no Perswasion could induce her to essay it; yet the Child prevailed, having prayed with her: Whereupon, through the Blessing of God, the Strength of that Temptation was broken, and she went about the Duty afterward.

XXIX. She was still much addicted to Secret Prayer, and laid out herself in persuading others to it, especially those of her own Sex and Years; by which Means she gathered together a Society of Children, who did regularly meet, without admitting any others into their Company. Thus they continued unknown, save that some, whether from Curiosity, or other Motives, did endeavour to overhear what passed amongst them. On a certain Day, having met in a Room where there was a Closet, a judicious Person, who had gone in to that apartment without their Knowledge, kept the Door shut, and made no Noise, that he might know their Management; which he observed with much Satisfaction. After they had met, and before Prayer, by any of them, a Complaint was given in

against *M. M.* one of their Number, who was the oldest amongst them all for some three or four Years, and also the tallest of Stature. Hereupon they constituted themselves into a sort of Court of Judicature, and made choice of *Emila* to preside amongst them. After this the alleged Delinquent was challenged; the Lybell laid against her, was this in Sum, *viz.* That she being one of their Society, had been guilty of some Practices unfutable to their Profession, and offensive to other good People: And the following Particulars were condescended upon, 1st. That she had heard a Curate preach in the Church of *Strathmiglo* upon a Lord's Day. 2^d. That being in a Company who joined in evil Prayer, she had been seen laughing in the Time of Duty. 3^d. That she had spoken evil of some godly Persons. *M. M.* gave the following Answer to this Lybell. As to the first Article, she acknowledged she had indeed heard that Curate, but without any Knowledge before hand, and also against her Inclination, *viz.* She had gone to pay a Visit to her Sister, married to a Gentleman of that Parish, who was in the habit to frequent Presbyterian Meetings; and being desired by him, and her Sister, to attend Worship on the Lord's Day; she knew no other, but that they were going

to hear a Presbyterian Minister ; whereas
 without her Knowledge, and contrary to
 her Design, she was brought to the Church
 by Force, for which she declared her Sor-
 row, and promised to do so no more. As
 to the 2^d. She confessed she had laughed
 in time of Prayer, but was induced so to
 do by a mere Surprise ; namely a young
 Woman had fallen asleep in Time of Pray-
 er, and was so far intangled with the
 Chair on which she leaned, that upon her
 awaking, she tumbled in the Floor, with
 her Stool upon her, in such sort, that none
 who saw her could abstain from laugh-
 ing. To the 3^d. She denied the Charge,
 but acknowledged she had mentioned some
 evil Things, which certain honest People
 had said of other godly Folk ; and that she
 had done it with regret, and did sincerely
 Mourn it, that such evil Reports should be
 spread concerning godly Persons ; and de-
 clared that she had said nothing of that Kind,
 from her self. This Lybel, with the An-
 swers given thereunto, being considered by
 the young Meeting, and every one's Judg-
 ment asked ; they all, with one Voice, re-
 ferred the Matter to their Preses, who af-
 ter some Discourse to the Meeting, pro-
 posed her Judgment as follows, namely,
 that the Defender, *M. M.* should not be
 barred from the Society, but allowed to
 be

be present with them, for Hearing and Converse: But in Regard of some Offence both given and taken in this Matter, she should not be allowed to pray with them in the Society, for the space of a Month that during that space of Time, they might have the Occasion to observe her Deportment, and she might have Access to improve her self by her following Behaviour. Such was the grave, impartial, and wise Procedure of this young Judicatory, by the Direction of their Grave President.

XXX. It was her ordinary Custom, to get from that Servant, who was intrusted to serve the Poor, so much as her Parents allowed for them, that she might give them their Alms out of her own hand. This was thought a little strange, in regard that Children of her Age, are usually afraid of Beggars. But upon the contrary, she followed them to the outmost Gate, and without it; and was at Pains to instruct, and exhort them, shewing them that there is a God, a Heaven, and Hell. And moreover, she reprov'd them for their wicked Lives, and plainly told them that their Swearing, Drinking, Breaking of the Sabbath Day, and other Crimes would bring them to Hell. The Maid who attended her, was often afraid when she missed her, not knowing where she

could

ould be, and after that they had sought
 r out, she was often found conferring
 ith the Beggars. One Day she said to
 r Mother, I perceive that you and o-
 ers, give Meat, and sometimes a Bit
 Cloth to Beggars; but I see not that
 ou, or others, call them in, and enquire
 them, If they know they have Souls;
 teach them a Question or Two in the
 techism. There are more Passages of
 is Sort, which are not thought necessary
 r proper to be imparted in this Man-
 er.

XXXI. A Minister of the Gospel having
 served her Way and Deportment with
 the Beggars, enquired at her, of whom she
 thought the Beggars were descended. Her
 Answer was, She thought the Renegado or
 Sandy-Beggars were of the accursed Race
 of *Cain*; for, said she, the Lord has sen-
 tenced them to be Fugitives and Vagabonds
 upon the Face of the Earth. Well, said
 the Minister, what Course would you have
 taken with them? She answered, I would
 leave every Parish to keep their own Poor,
 and to provide for them, and teach them.
 Thus much Sin would be prevented; for I
 think, said she, that their abominable Wic-
 kednesses bring much Sin and Wrath upon
 the Land.

XXXII. Upon

XXXII. Upon a Sabbath, on which the
 and other Children had been left alone
 the House, when the rest of the Family
 came Home, one of them asked how she
 had spent the Day. She replied, That she
 spent it in her ordinary Manner, in read-
 ing, singing, praying, and other spiritual
 Exercises; all which she declared were
 sweet to her, that she wearied not, but
 thought the Time very short.

XXXIII. Her Father (being Clerk to
 the King's Stewartry of *Fife*) was requir-
 ed and pressed to take the *Declaration*, and
 threatened in case of his Refusal; whereupon
 he called his Daughter *Emilia*, and said to
 her, I am threatned, and like to be forced
 to take the *Declaration*. (She, from her
 Concern about the Church and Nation
 came to know sufficiently what it was
 Her Father insisted, and said, Whether shall
 I take that Oath or not? What think you
 of it? She answered, Take it not; God
 forbid you should take it. But, said her
 Father, *Emily*, they will take my Place
 from me. She replied, That he needed not
 much care for that. But, added he, they
 will persecute me further, and take away
 my Estate, and then how shall I and you
 live? She very chearfully answered, Dear
 Father, take no Thought of me; God will
 provide for us; let us live by Faith. But

repl

plied her Father, God hath appointed Means to be used for an honest Livelyhood, and hath commanded us to use them. She answered, He hath indeed appointed lawful Means to be used; but we may not use such as are unlawful. Ay but, said her Father, I see no Mean for our Livelyhood, except I take the Declaration. All this he spoke for Trial, being fully resolved not to take that wicked Oath. At length, with a great deal of Modesty and Submission, she said, Dear Father, do not take that *Declaration*, and I will tell you how we may live. How is that? said he. She answered, I will go to Service, and thereby I may get Meat, and also old Clothes from some Persons of Honour; and so I will save my Wages, and give them you to live upon. Her Father answered, Whom can you serve? or who will give you Wages? You are but young. He was at that Time but Eight Years of Age. She replied, I know a Lady who will give me both Food, Raiment, and Wages; which Wages I will give to you. Here we have notable Evidences, not only of a good and dutiful Child, who bore a fervent Love to her Parents; but also some clear Indications of Grace and Parts beyond her Age; and in particular she hereby discovered much of a keen Hatred of Sin, which was

most

most comfortable to her Parents, and others concerned in her.

XXXIV. Upon a Day when she had retired for secret Prayer, a Minister having put off his Shoes, that he might the more quietly and unobservedly hear what she said, went so near to the Door of the Room as possibly he could; who having returned, did most seriously declare that he thought every Word she spoke came from the very Bottom of her Heart. Amongst other Suits she put up, she particularly insisted for Two Ministers, Masters R. G. and A. P. who were then Prisoners in the *Bastille*. The one was a young Man, and the other old. The Expressions she used were, viz. There are many (said she) O Lord, who use Means to get the young Minister's Liberty; but we hear of no Means used for the old: Therefore, O Lord, do it thyself, and I shall declare thou did it thyself, and bless thy Name for it. Some While after this, the old Minister Mr. A. P. was wonderfully delivered from that Prison.

XXXV. In the Ninth Year of her Age when she was one Day going to School, Three or Four Boys older and bigger than she, met her in the Way, and having furnished themselves with small Rods in their Hands, they threatened to beat her, and said they would slay her, if she would not swear

to be no more a Whig, and promise to go afterwards to Church. She answered, 'Tho' ye should slay me, I will not swear at all. Hereupon they lashed her with their Rods, and threatned her further. She essayed to make an Escape, but could not, because they were swifter and stronger than she. This put her sore to it, because she was without the Reach of Help by crying, the Place being remote from Houses and Company. But having considered a While what to do, she remembered that she had some Pieces of small Money by her; whereupon she took them all out, and scattered them amongst the Boys, who did presently run together, and contended about them. This fair Occasion and Advantage she took, and running with all her Might, she escaped that Danger. Nevertheless the Fear and Stripes were very hurtful to her; for after that Encounter, she contracted a Sickneſs which procured her vomiting a great deal of blackiſh Humour, that would have been fatal to her, as many thought, had it not been evacuated. Next Day it was told her, That the Parents of these Boys had corrected them severely for their heinous Crime, which when she heard, it brought this meek Answer from her, *viz.* That she freely forgave them, seeing they knew no better.

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Some

Some further Speeches of Emilia Geddie, uttered to and in the Hearing of Persons worthy of Credit, observed and collected by K. C. who was intimately acquainted with her, and given in by the said K. C. as followeth.

XXXVI. **U**Pon the Occasion that a Person, in whom she was very nearly concerned, was like to be expelled from the Place, because of refusing to conform, as the Law then required. The Child, without acquainting any Person of her Design, endeavoured to prevail with some of her Associates, that they would join together in Prayer, for detaining that Person amongst them. She had, before this Time, much rejoyced at the merciful Providence (as she her self narrated) that a Person so useful should have come to dwell where she resided; and therefore she could not but look upon it as a heavy Stroke to the Neighbourhood, and upon her self, in case one should be thrust from them, who was of so great Use to them both in spiritual and secular Regards; and particularly to her self, as having the Charge

Charge of her Education. She was not fully Nine Years of Age, when she laid out her self for bringing about the fore-mentioned Project; yet it failed, in so far as she could not procure a joint Concurrence in that Enterprize. Nevertheless she set about the Duty her self alone; and having severed some time for that Effect, she got (as she narrated) a merciful Return, and was encouraged from that Word, *Be not afraid, only believe. Mark 5. 36.* She looked on the Mercy as so much the greater, because she acknowledged her great Want of a Concernment upon her Spirit, suiting the Weight of that Matter. The Gentlewoman about whom all this Business was made (being her School-Mistress) asked the Child what her Thoughts were of the Matter, and if she expected her being suffered to stay in the Place. She readily answered, There's no Fear; but declined to mention how she came to know so much. But, being importuned, she humbly and modestly gave the foresaid Account, and every Thing fell out accordingly: For tho' all possible Means were used to cast that Person out of the Place, yet they prevailed not; for she stayed there as long as she thought meet, with much Quietness.

XXXVII. The Child being very intimate with her Mistress, gave her a particular

Account of her spiritual Concerns from time to time. One Day upon the earnest Suit of a near Relation, her Mother was prevail'd with, to permit the Child's going to a Penny-Wedding of a Servant of that Friend. Yet her School-Mistress not inclining that she should go, said nothing, but only gave her a place of Scripture to read and ponder, viz. *Isa. 22, 12, 13, 14.* and desired her to inquire into the Lord's Mind in it. This she accordingly did, and having return'd, her Mistress asked her what she thought of that Passage: She answered, she had learned so much from it, that she would by no means go to the Wedding. I have not forbidden you, said her Mistress. But the Lord hath forbidden me by his Word, said the Child: Hereupon her Mistress required her to shew how that was. She answered, my going to that Wedding would have been contrary to the Word I had read, and that in two things. (1) The Lord is calling us at this time to Fasting, Mourning, and Fraying: and had I gone to that Wedding, I had gone to Feasting, Revelling, and Mirth. (2) That place speaks of girding with Sackcloth, and I behoved to have been in a finer Dress than ordinary, if I had gone to the Wedding. Therefore, it is neither suitable to the Times, nor the suffering Condition of my Father's

Father's

Father's Family to go to such Feastings. These were near her very Words, so she would not go. A Day or two after, some of her Cousins treated with her to go in with them to a Chamber of that House, where the Marriage-Intertainment had been held. There some of the young Gentlewomen danced, but she was only a Spectatrix. Immediately hereupon she fell under a heavy Damp, and went quickly off from the Company, humbly to inquire at the Lord into the Causes. But finding nothing by Prayer, she essayed reading of the Word, waiting for some convincing Discovery from thence: And having found nothing there, she tryed Meditation, and searching her way by that Mean, but not finding out the Cause, she went to Prayer again, and the Lord convinced her of the Evil in countenancing and encouraging the other Children in their Lightness and Vanity. Hereupon she was humbled for her Sin, and confessed it to the Lord, and declared she found the Access to Pardon easy; she got Discoveries of the Love of Christ to her Soul clearer than ordinarily, and said, she was admitted to such near Embraces of Christ by Faith, that she could have been satisfied to have gone immediately from thence to Heaven.

XXXVIII. Being at School (which she

constantly attended) she was observed to
 go often forth one Day, whereupon a cer-
 tain Person traced her, and found that she
 was frequently at Prayer that Day: and
 having come home from School, she asked
 a Servant, whether there had been any Stir
 about her Father's House? The Servant
 fearing to trouble her was at first unwilling
 to answer; but on further Importunity
 told her, that the house had been carefully
 searched for Papers, but none were found.
 After this, she retired and gave Thanks to
 the Lord for the merciful Return of her
 Prayers, and was much taken up about the
 publick Concerns of the Churches, and of
 this Church: At that time she got a full
 and strong Perswasion of the Lord's appear-
 ing for the Deliverance of his Church in
 this Land. Next Day, being demanded the
 Reason of her greater than ordinary Fre-
 quency at Prayer as aforesaid, she modest-
 ly gave the forementioned Account, and ad-
 ded she had seen the most glorious Sight
 she ever saw, and being desired to impart
 what it was, she declined but being press'd,
 she said, I have seen the Lord on his Throne
 of Majesty, and coming forth against his
 Enemies, and I saw them made to fly as
 Chaff before his Presence; and I weep'd
 (said she) for the Misery of the Wicked.
 Being inquired what she thought of her
 Father's

Father's Enemies; she answered, I think they are even taken in with the Lord's Enemies. Upon another Day she came very cheerfully and pleasantly to her Mistress, and said, I have gotten two great Mercies, one is, that the Lord will again appear gloriously in this Land; and the other, that the Lord hath given Assurance to my Soul that I am his.

XXXIX. Thereafter her Mistress having been from home for a Week or thereby, at her Return, she called the Child to an Account about her spiritual Condition, during her Absence (for as to her Learning, she was exact and diligent, and needed no Incitement) She answered, I have been sore assaulted with Temptations, and in Prayer I got that Word, *The seed of the Woman shall bruise the Serpents head*, Gen: 3. 15. and so he went away. But a little after, I was left to a worse Evil for a time, even Lightness of Heart; and to have been rid of it, I could have wished to have been again in my former tempted Condition. Next I was somewhat taken up about suffering for Truth, and found that I am neither able to suffer nor fly. Then I got a clear Discovery of the Sufferings of Christ, which I am convinced would dispose my Heart to suffer for him.

XL. Upon a Sabbath, when she and another

other Child were praying, and Reading Sermons in her Father's Garden, a Girl came in upon them, who had been one of their Society, but had gone to Church that Day; She fell a plucking Flowers: Whereupon *Emilia* said to her; These are the Fruits of the Curates preaching, even a breaking the Sabbath day. The Girl desired the Child, who was with *Emilia* to pray, but *Emilia* thinking the Desire proceeded from Curiosity, gave her Comrade a watch-word not to comply therewith; Her Carriage (said she) is very unlike the Lord's Day, and had it not been my Father's Garden, I would have bidden her go away, but seeing the Garden is his, I thought it not convenient.

XLI. About this Time, her Father being in London, she wrote a Letter to him as follows.

Loving Father,

I pray you may be guided in your Way, and not left to sin against God; for this is a very trying Time, and the People of God are under many Temptations. You have need to watch over your Heart now. If the Lord bring you to your Journey's End, I desire you may bring me Home a new Bible, and the Confession of Faith and Catechisms, with the Covenants and Scriptures at Length, and what else you please,

please. I am unwilling to trouble you further; and so I rest, your Affectionate Daughter,

Emilia Geddie.

Falkland, June 11. 1675.

Present my Service to Mr.

Carmichael and his Wife.

Farewell, dear Father,

I wish to hear good News of you.

XLII. In a Conference, she said to a certain Person, What good get you of Scriptures, which come passingly into your Mind through the Day? The Person did put the Question back to her, and she answered, They serve to divert my Mind from other Vanities: But I get no Profit by them to the exercising of my Soul to Godliness, save when I get them from God by Prayer, or else go to the Lord by Prayer with them.

XLIII. She asked her Mother, Have you prayed for Repentance to him who persecuteth us, and possesseth our Estate? Her Mother answered, No. To this she replied humbly and modestly, I think you should have done it. I have been trying it as I could, and do think that no other Rod was fit for us, save such an one. But he will be brought low, and your Hands shall not be on him. You shall return, and possess your own; and in your Return you shall have
no-

nothing to do, but to see the Salvation of the Lord. All this came exactly to pass.

XLIV. In the Time of her Sickness, when one Day she was observed to be under great Heaviness, a Friend enquired the Cause, and she answered, I see great and sore Troubles coming upon the Church and People of God in this Land; and great Warnings are given them to enter into their Chambers, *until the Indignation be over-passed*. And she further said, The Promises ye have been getting these Days bygone, may be Chambers for you to hide in. As for me, added she, the Lord will hide me *in the Hollow of his Hand*. I shall not see these evil Days. O that his People would fly to his Promises, and to the bleeding Wounds of Jesus Christ! In these only there's safe Hiding in a dark and gloomy Day.

XLV. She being at a certain Time in *Kirkaldy*, and understanding that some People, who had but just heard Sermons, were yet intent upon hearing more, said to a godly Woman *C. H.* These Folks are like to some Horses, of which I have been informed, that pull a great deal of Fodder from the Rack, and trample it under their Feet, eating little or none of it. I think we should be like the Horses which eat what they pull down. It were good for us, when

we have heard a Sermon, to chew the Cud;
by meditating on what we have gotten, ere
we look for more.

XLVI. Having heard a Sermon against
Backsliding, she was afterwards observed
heavy and afflicted; and being asked the
Cause, she answered, I was reprov'd by
what I heard on the Lord's Day; for I am
a great Backslider: And being interrogat,
how? and wherein? She replied, I had met
with a great Deliverance; for, sitting one
Day by the Wall of a House, a great Piece
of Slate fell by me, touching only my
Clothes, and I was not hurt; and yet I did
not set apart a Time to praise the Lord for
such a merciful Deliverance, as I had used to
do in less Things.

XLVII. In the Beginning of the Tenth
Year of her Age, when in Coach on her
Way to *London* from *York*, a Popish Lady
being providentially in the same Coach,
took Delight to converse with the Child
concerning Religion; and having endeavou-
red to perswade her of Purgatory, she an-
swered, Madam, I have been taught my
Catechism; I have read and heard from
Scripture, of Heaven and Hell, but I never
heard of Purgatory, nor do I see any Ground
to believe it. The Lady insisted, What
men think you became of *Abraham, Isaac,*
Jacob, and the Patriarchs, with other Saints
who

who died before Christ's Coming in the Flesh? Madam, that's easily answered, said the Child; for all these Patriarchs lived and died in the Faith of Jesus Christ to come in the Flesh. It is written, *John 8. 56. Abraham rejoiced to see my Day, and he saw it, and was glad; and the Prophet David seeing Christ to come, did set him always before his Eyes.* They and all the other Saints believed he was to come in the Flesh; and, by virtue of his Death and Satisfaction, they were saved, as all the Elect shall be, from the Beginning of the World to the End thereof. Many other remarkable Things were spoken during the Six Days they travelled together; but are now forgotten, and lost. The Lady did greatly commend the Child, and said to her Parents, It were Pity she had not some to educate her in the Way of their Church.

XLVIII. When she came to *London*, having occasion to be present at the Administration of the Lord's Supper, she was much affected, but was silent for some time. Yet afterwards she spoke to a Friend, and said, I saw that Sacrament given by the Independents at *Newcastle*, at which I was not moved, but now having seen the *Presbyterian* way, I am moved, my Heart is more engaged to the Lord Jesus than ever

and I would have gladly taken the Sacrament, but that I thought my self too young and ignorant, and not fit to discern the Lord's Body, which is necessary in such an Ordinance. She inquired whether any of her Agedid take that Sacrament. And being demanded the Reason of her Inquiry; she said, I have read in the Catechisms, and have considered what a Sacrament is: I also saw the giving that Sacrament among the Independents at *Newcastle*: Yet at that time, I found not much Life in the Ordinance. But at this time, I saw much of Glory, and Beauty in it, and was made to read much of the Love of our Lord Jesus in these Words. 1. Cor: 11, 23. *The same Night in which he was betrayed,* &c. My Heart (said she) was exceedingly affected with the Word, and with the timing of it, *viz.* when He was to suffer from Men, and to endure the Wrath of God, which to me held forth his Love as past all finding out. This made me to look about, that I might see if any was able to resist the Power and Love which I saw, and felt; that he should have look'd on Man the same Night in which he was betrayed, and far more that He should have given him such a Token for good. The Ordinance was then dispenced in the Meeting-house, where *Mr. William Thomson*

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son and Mr. *Alexander Carmichael* preached in *New Queen's-Street London*: She was observed to have weept much that Day, tho' Covertly.

XLIX. While in *London*, for the Space of ten Months, she was in Account with every one and much esteemed, yea, and admired by her Teachers; her School-fellows also respected her; but she wearied to converse with them, because she found it not for Edification. They were much taken up about Delicacy of Food, and Variety of Apparell, which she misliked, or regarded not. Being desired to go to a Dancing-School for a While, she went to observe their Conduct; which having seen, no Perswasion could move her to go any longer. I cannot (said she) endure their Lightness of Speech, and Behaviour, nor the Danger of bad Company. And therefore, she exercised herself mostly in sewing, and learning to write; and did carefully attend the Dyets for preaching, and catechising, conversing with few, save her own Mother. Hence many remarkable Passages of her Life are lost, *viz.* For these ten months, and seven more, where in she sojourneyed in the North of *England*; in regard her Mother who was accustomed with her, did not much observe,

nor kept she any Record of her Sayings and Practices.

L. Upon her Return from *England*, she went to *Air* to visit her Grandfather, and Grandmother. There it pleased God to try her with a vehement Cholick, which lasted for the Space of seventeen Hours; now soon she got a little Breathing, and was able to speak, she uttered these Words. Now I know what I have heard often: If I had died in this Case, I could have had no composed Thoughts of the Lord, of Death, or of Judgment. And therefore she exhorted all about her, not to delay Meditations about Death, nor Preparations for it till a Sick-bed: For (said she) Kind Sicknes hath enough to do for it self. After her Recovery, she was more close, and serious than ever in Self-examination, and every other Way.

LI. About this Time, she gave some Accounts of her spiritual Concerns as follows, Satan (said she) was assaulting me after his wonted Manner: He suggested that there's yet Time enough for me to be religious. Let Childhood once pass, said he, and *Remember your Creator in the Days of your Youth. Eccl. 12. 1.* Moreover, she was afraid lest the Religion she had, might only be owing to her good Education, This gave her great Trouble

for several Weeks, fearing lest she had been hitherto destitute of saving Grace, and procured her lamenting heavily, that sad estate of Matters before the Lord. At this Time, it pleased him to give her Views of original Sin, and of the Enmity of our Natures against God, more clear, and distinct, than ever. I have read (said she) concerning original Sin in the Catechisms, and other Books; and I believe that great Truth from *Rom. 5. 12.* as *by one Man, Sin entred into the World, and Death by Sin; and Death passed upon all Men, for that all have sinned*: It's reasonable we be Sharers of the Guilt, seeing we would have enjoyed the Benefit, and Privileges, had our first Parents stood. How that Sin works in me, I cannot know; only I am convinced, that *I was shapen in Iniquity, and in Sin did my Mother conceive me.* I feel a hard Heart in me, *a Heart that is deceitful above all Things, and desperately wicked.* She was thus, for a While, under great Soul Trouble, from the Sense of her lost Estate, and utter Distance from the Lord. But in all this she justified the Lord, what ever it might please him to do. I see, said she, the necessity of a Saviour; but I cannot come to be perswaded that he will look upon such a polluted Wretch as I am. In this Strait, the Lord sent home

home that Word upon her Spirit, v^z *Joh. 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* Then (said she) I was made to see a Possibility of being saved, which is only by the Lord Jesus: But I find not only Inability, but Unwillingness to come to him. And that Scripture was born in upon me, *2 Cor. 5. 21. He hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him.* This (said she) held forth the Lord Jesus more fully to me, as our Surety, and Righteousness: Bu ah! I am so great a Sinner, and yet so unwilling to be denied to my own Righteousness, that my Troubles, and Fears are increased even by the Hearing of him, because I cannot come to him for *Righteousness, and Salvation.* Thus I was sore tossed, and became almost hopeless; I saw there was no Help but by coming to the Lord Jesus; and yet I found an utter Unwillingness to go out to him. Alas (said she) shall I thus die eternally! Then in my strait, that Word was given me, *Lu. 19. 10. The Son of Man came to seek, and to save that which was lost.* This instantly calmed my Spirit, and shewed me more than Possibility of Salvation, which I had learn-

ned from the former Scripture. Then, another Word followed, *viz. This is a faithful Saying, and worthy of all Acceptation, &c.* That Word came with such Power, that I was sweetly drawn, and even compelled : Then I was made willing to part with my own Righteousness, and to take the Lord Jesus for all Things. After this, I was enabled, thro' Grace, more fully to prize the Lord Jesus; I was also made humbler and brought to mourn for Sin in a more kindly Manner; and I saw him more lovely in every Thing. Some Days after, being sick and bedfast, she asked a Friend sitting by her, Whether there was such a Passage in the Bible, as, *Himself took our Infirmities, and bare our Sicknesses.* The Person answered, There is; and read it from *Matth. 8. 17.* She heard it, and was silent for that Time. The next Day, she said, The Word you read Yesternight, was made a blessed Word to me. *He himself!* Oh, what a one is *he himself!* I got, by Faith, a more full Discovery of him through the *Vail of his Flesh*, than ever I had attained before; I saw him as God-Man, *reconciling the World to himself*, and even such Sinners as I am. Oh, what Love, and Bowels of Compassion, did I see in him to Sinners, and that from all Eternity! Not

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that he was new, or that there's any Change in his Nature; but he drew more near to me in that new, and living Way; which gave more Comfort to my poor, wearied, and languishing Soul, and made me to *rejoyce in God my Saviour*. After this, Satan endeavoured to brangle me sore, alledging, that my closing with the Lord Jesus, was Presumption; and that it was merely to get Peace, and Quietness, and not either from Love to God, or Hatred of Sin; nor yet for Righteousness, in, and from Christ. He also brought in several Places of Scripture to shew, that my Heart was not right with God. This troubled me sore. Then the Lord condescended to carry Home that Word with Power upon my Spirit. *2 Sam. 23. 5. Although my House be not so with God, yet he hath made with me an everlasting Covenant, &c.* Thus I was made to covenant with God. After this I was taught to discern Satan's Wiles, and to see my own Weakness, and unbelieving Heart, more clearly than ever: Ah! I am always ready to forget what the Lord has done for me, and to side with the Enemy. At this Time, the Lord taught me somewhat better to understand the Differences betwixt his bearing in Words upon the Soul, and Satan's citing Scriptures to

to us. I observed, that when the Lord gives the Word, whether for Conviction, or otherways, it makes a divine Light to break up in the Soul: It quickens, and leads it to the Lord Jesus. But when Satan presents the word, it brings the Soul into Confusion; it weakens the Hands, and fills the Heart with hard Thoughts, concerning the Lord. I find my Mind very bent upon such Thoughts however, and I need not be furthered in them. Some While after, she said, I never receive any Word, whether for confirming me in the Faith, or clearing up of Duty to me; but immediately it is tried whether by Temptations from Satan, or, trying Dispensations of Providence towards my self, or others.

LII. Her Father, having been imprisoned in the Tolbooth of *Edinburgh*, and the Day for his Appearance before the Privy Council being come, he had catched so great a Cold, that he could not speak but under Breath; for which Cause he used Moyen with the Clerks, that he might not be called that Day: And a Delay being promised, his Friends were easie, not expecting his Appearance at that Time. The Child, having retired, returned to her Mother; and said, I think my Father will be called to appear before the Council.

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this Night, and I would have us all go to Prayer: The Company agreed, provided she would begin, and she was persuaded to do so. In Prayer, she not only intreated the Lord, that he might be kept from sinning, and delivered out of Prison, but that he would also give him Utterance to speak before them: And it was made evident to all concerned, that her Prayers were heard, and answered; for contrary to all Expectation, her Father appeared that Night, his Hoarseness was taken away, he Spake aloud, and freely; and was ordered to be set at Liberty without any Bonds, or Engagements. Before the Child had well done praying, Notice came concerning her Fathers Appearance, and all the Effects followed.

LIII. On a certain Day, being sick, she said, I have had but a tossed Body, and a sickly Life all my Time; and if it were the Lord's Will, as to what concerns my self, I would be away: Yet if it may serve for the Glory of God, and the Comfort of my Parents, I could be content to live, and to be denied to my own Desires. Accordingly she lived some few Years after this.

LIV. Upon the Occasion of one's saying to her, *Emily*, other Children call their Parents, Sir, or Mistress; but you do not so: She answered, I am ready to do so, if it

it be their Pleasure: But the mentioning the Relation, raiseth Awe and Reverence in my Spirit, when I speak to them. And I find it was the Way of the Patriarchs of old to say to their Children, *My Son, &c.* and of the Children to say, *My Father.*

LV. Being occasionally in a Gentleman's House, and having observed that the Lady was almost continually reproving and chiding her Children; she said to one of the Family, Were it pertinent for me to speak to such a Person, I would advise her Ladyship to take some of that Time, which she employs in chiding her Children, and set it apart to pray for them. Constant Cauding makes them careless of Reproof, and hardens them in the Evils for which they are reprov'd.

LVI. Having, for the Space of four Months, sojourn'd in a Country Place, where she had not the Occasion of pure Ordinances, and but little of Christian Fellowship; she was asked, How she spent the Sabbath? To this she answered, I am often troubled ere it come, and concerned about what I shall do, seeing I must be all Day alone: Yet I must say, and Oh! that I could speak it to the Glory of God; and for engaging others to love him, and to trust in him. I have found him faithful who hath promised to

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keep poor Souls alive in Time of Famine. For sometimes the Lord brought to my Remembrance what I had formerly heard of the Word preached : And at other Times, I was made to consider, and reflect upon it, how he had led me these Years by past, which was establishing, and very comfortable to my Mind. And sometimes, when I had thought to read so much and to repeat what I had learned from my ordinary reading of the Word; the Lord so breathed upon the Word that I got, as it were, a Letter from every Verse, whereby my Soul was so edified, and the Sabbath shortned to me, that, when they called me to Supper, I was loath to leave my Retirement, and return to Company, and regrated that the Sabbath went over so soon.

LVII. In Conference with a godly Person who had been at *Edinburgh*, where she expected to hear how Matters were going with the Lord's People in the Land; amongst many other Questions, she asked, How it went with them in secret? and what they found of the Lord's Presence and Power in Ordinances? Why do you ask that? said the Person : She replied, It is not with me in my Retirements, as sometimes it was. My Heart and Work fell natively to my Hand, and I came off from it refreshed, as
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it was said of *Hannah*, *She returned, and her Countenance was no more sad*, 1 Sam. i. 18. But now the great Part of my Time is spent in getting my Heart brought up to a Tune for Prayer; and when I come back, I am weighted and wearied, I think no Body is in such an evil Case, and hath a Heart so bad and slothful as I have; neither do I find that in the Word preached, which I used to find. I would gladly hear that it is better with others, than it is with me.

LVIII. A Letter written by her to her Mother, from Falkland to Edinburgh where her Mother was, and had continued long there.

Dear Mother,

I Trouble you with this Line, to let you know we all are in good Health, blessed be the Lord. O that I had Grace to improve Health, and every Thing, and all the Changes of our Lot! I think the Lord hath been letting me know what it is to abound, and now what it is to want the precious Opportunities I had in *Edinburgh* and the *Cannon-mills*, this Time Twelve-month: On which Times I cannot but reflect with Delight, and say, The Lord was kind to me there, tho' I did not see it in the Time. The Lord

was then alluring unworthy me, and yet I would not be allured. I need not tell you what my Case was at that Time. I see the Lord was kind to me for the Time which is now come. I cannot but say, *The Lord is the same Yesterday, and to Day, and for ever*; yet all the Comfort I have, is when alone. Dear Mother, I trouble you with my Nonsense, only to have the Help of your Prayers, that the Lord may make up all our Wants in his Fulness. 'Tis reported here that the Prisoners who are sent to Sea, are now cast away; let us know the Certainty. You tell me my Lord *Harcars* is to sit on the Accounts: I think it a Mercy the Matter is come this length. The Lord who hath done all Things for you, direct him to adjust our Affair aright, and to put it to a Close. The Lord be with you, and guide you in his Way, which is the earnest Desire of For her loving Mo- *Your Daughter, and*
 ther Mrs. *Geddie* *Servant in all Duty.*
 at *Edr.* These. *Emilia Geddie.*

LIX. After Three Years Absence from her Mistress, who had formerly taught her at *Falkland*, when she had returned from *England*, her Mistress *K. C.* enquired into her spiritual Condition, and she gave the following Account, which was afterwards sent to her Parents under her Mistress's own hand, viz. For a While she was secure, but

was not suffered to continue long so, but was awakened by sad Fears, lest she had been still in a natural Estate; because, said she, I have backslidden far from what I was formerly. (2.) The great Lengths Hypocrites may attain unto, alarmed her. (3.) It troubled her that she had not reached that Distinctness about her several Cases which is the Mercy of others. Notwithstanding, she acknowledged that the Lord had discovered to her the great Evil of a natural Estate, as to it's Sinfulness, and the Sinner's utter Distance from the Lord. She was more fully convinced of the Deceitfulness and desperate Wickedness of her Heart, and had gotten clearer Discoveries of original Sin. She had formerly blamed *Satan* too much for wicked Suggestions, but then she saw these Evils springing up clearly from the Fountain of Sin in the Heart. She was made more fully to discern a Power of Enmity against Christ, and the Way of Salvation through him. She found the Difficulty great of being denied to her own Righteousness, and to esteem all that to be Loss, which she had accounted Gain. Moreover, she found the Difficulty to believe, great, not only from Weakness and utter Impotence, but also from Unwillingness. As to all these Things, the Lord opened her Eyes by Degrees. She was also made to see the ab-

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solute Necessity and Beauty of the only Redeemer: But (said she) how can he look upon such a sinful and miserable Wretch as I am? While thus plunged into the Depths of Soul-Trouble, and not knowing what to do, and ascribing Righteousness to the Lord, whatever it might please him to do with her; the Lord discovered his Willingness and Readiness to save even such as she found her self to be, by this and other such scriptural Passages. *The Son of Man came to seek and to save that which was lost*; and more, some of which are mentioned in a former Note. I cannot name the particular Places (saith her Mistress in the Letter to her Parents) but they were all very suitable and effectual for determining her to come. Thus she entered into Covenant with the Lord, and found Joy unspeakable thereupon. Yea, she got at length such Intimations of the Lord's everlasting Love, that she afterwards doubted not. These Things, and more to this Purpose, I had from her own Mouth, (saith her Mistress) in Answer to some Questions I proposed to her. I shall not say these are the very Words, but this is the Purpose, so far as I can remember, (saith her Mistress) but her Words, and the Manner of her expressing her self, were (as I judge) both more pertinent and savoury.

LX. J. C. in *Cannon-mills* told some other Friends, That in a Conference which passed in his House, the Child having observed, that the Exercise of her Mind had it's Influence upon keeping her Body low, saw the Fallacy: But now (said she) I resolve, thro' Grace, on Two Things for Remedy: One is, I will slight Temptations, and neither take Notice from whence they come, nor whither they go; and the other is, When I find my Corruptions stirring mightily within me, I will go to the Lord by Prayer, and tell that I am not able to bear them, nor fly from them, while I am in the Body; and I will beg of him for Christ's Sake, that he would strengthen me against my Corruptions; so shall the Burden of them be taken off from me, or Strength shall be given me to resist,

LXI. About that Time, hearing Two godly Persons conferring about the Lord's Way with them, and concerning Providences, &c. she said, These Things are no Mysteries to me: But O that I knew them in my own Soul!

LXII. She used to recreate her self by nourishing and taming Birds of several sorts, and being Challenged why she spent so much Time that way, and imployed not the Time with other Children, which she bestowed on Birds. She answered, I cannot

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not keep up with other Children, they are a Burden to my Spirit, because they still talk of vain Things, wherein there's no Edification; and thus I cannot avoid Sin, especially by mis-spending precious Time. And yet I cannot altogether defend, or excuse my self from wasting Time upon Birds. Only I remember a Story told concerning *John the Divine*, who having reproved some young Men for improving too much Time upon Archery, was himself observed to be playing with a Bird in the Window of his Closet; and one of these Youths, who was better acquainted with him, than the rest, having adventured to challenge the great Man, for being too much taken up with a childish Toy: The Divine ask'd, What have you in your Hand? The youth answered, It is my Bow. Lend it me, said the Divine. And when going to lock it up in his Closet, the young Man demanded it, because, said he, I have present Use for it. Come again in a little Time, said the Divine, and you shall have it. The Young Man replied, O! Sir, it is bended. What then? said the Divine. If it stand so any Time, answered the young Man, it will prove useless. Hereupon he gave back the Bow, and said, Neither can my Spirit be always bent; It must sometimes be slack-ed by innocent Diversions: And further

(said she) I am edified by observing and playing with Birds. Beasts are often harmless and grateful, as Experience lately taught us concerning a Roe, hotly pursued. The Beast fled for shelter to a Plow-man, who protected it: This Roe was observed by Hundreds of People known to my self, to have every Day visited the Plow-man, and attended him at his Work for more than a Year thereafter. It went with him to Church and to other Places, and yet never tarried all Night in his Company. And as to Birds, she observed much of the Wisdom of God in their Motions. For Instance, Birds drink not before they can fly; and a very little of Food serves their Young at once, which is most reasonable, seeing the Dam cannot bring in so much at one Time as would suffice all that are in the Nest: And in regard all of them cry at her Coming, she divides the Little accordingly. I also observe, said she, how joyful they are when brought out a little from their Imprisonment in a Cage: And if the Cage had been much dirtied, they are glad when they find the Rooms clean at their Return. This brings my Duty into my Mind, and also reproves me for not retreating more frequently to get my Heart cleansed from Sin, that my Soul may rejoice

joice at the Returns of the Spirit of Grace, who will not dwell in a polluted Heart, but delights in a clean and contrite Spirit.

XLII. Upon the 23 of *June* 1679, being at Dinner in a Gentleman's House; where also there were sundry Persons of Honour, and a reverend Divine, Mr. I. C. They were all under a heavy Damp, having got an Account of the Defeat and Slaughter at *Bothuel Bridge*, which had befallen just the Day before: No Account of Particulars had yet come to their Hand, the Place being above Thirty Miles distant; and the most of them had Relations in both Armies, whose Condition, whether dead, or alive, they knew not. While in this Consternation, the reverend Minister said, *Emilia*, what think you of the Dispensation, whereof we have heard the News to Day? She with a great deal of Modesty, and Meekness, answered, Sir, such a Question should not be asked at a Child as I am: it is more becoming that reverend Divines, and Ministers should answer such Questions; and it is well that you propole them in a Time suitable, that you may answer them your self. No, *Emily*, said he, I will not take that Answer off your Hand; I will have you to tell me your Judgment. But she persisted to refuse, and told him, the

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Matter was above her Capacity and Consideration, At length the Minister desired her Father to interpose his Authority, which he was unwilling to do, having observed, that she refused with so much of Discretion, and yet knowing her Tenderness of the least Disobedience to Parents: Yet forasmuch as the Company suffered by this Diversion, which hindred the Minister to speak, for the Edification of them all; he said, *Emily*, tell your Thoughts, whatever they be, and satisfy the Minister and honourable Company; nothing satisfactory in answer to such a Question, can be expected from a Child; yet please the Company, by speaking your Judgment, be what it will. Then with much Gravity she said, Sir, it becomes not me, nor the like of me, to speak of such Things: But I will tell you what presents to my Thoughts concerning the present sad Dispensation, which is heavy, whatever Way we can look to it. You know, Sir, that the Dispensations of the Lord's Providence have ordinarily two Sides, one dark, and another lightsome; we now see the dark Side, but I hope the lightsome Side will appear afterward: And therefore all I can say for the Time, in Answer to your Question, is, That it becomes us to be silent, and to wait upon the Lord

Lord humbly, and quietly, in the Way of Duty, until it please him to discover the lightsome Part; then we may know better what to speak; and then it may be, we shall be in Case to answer the Question with Satisfaction. I can add no more, only I must again say, That I think it our Duty to be silent, and to wait with Patience, and Submission, until the Lord speak further, which I pray may be in Mercy to his poor afflicted and distressed People, and to the whole Land. The reverend Minister (after a little Pause) said, *Emi-*ny, if I had proposed the Question to any of my reverend Brethren, I would not have expected a better Answer, at this time.

LXIV. Some Ministers delighted to converse with the Child, and owned that they received a great Deal of Satisfaction in these Conferences, and Sundry of these Ministers would bring in what they had heard from her not only at Conferences with other Godly Persons, but did also mention them in their Sermons as rare Instances from a Child, and Exemplary to the best and most experienced in the Lord's way. With respect to a Conference which J. W. a *Presbyterian* Minister who laboured much in the East of *Fife*, had with her. The Minister afterwards took Occasion

sion, publickly to rebuke the Formality of
 professing People, and told them, that tho'
 some amongst them could pray like print
 Books, yet they had not a suitable Practice
 And that many of them were at best in a
 Suspence, and at a May-be, with Reference
 to their gracious State. They professed to
 be Christians, and yet knew nothing of
 Heart-work. He also upbraided them
 with some Highlanders, who, he said, would
 rise up in Judgment and condemn many
 Gray-headed Professors amongst them
 He further added, That he knew a Child
 little more than Seven Years old, who was
 in Case to teach any he saw thereabout
 For, said he When I was catechising
 the Family where that Child was, and he
 asked some Questions concerning Faith
 what it really is, and what are the
 Marks of Saving Faith, and they had severally
 given their Judgments about Faith
 and the Reality of it. Then I ask'd
 Child, said the Minister, What think you
 of Faith? She gave a distinct and clear
 Account of it, much beyond what any of
 present had given. In a Word, said he,
 told me the very Conceptions I myself
 had of it. Afterwards, when conversing
 with her about Effectual Calling, she gave
 a very full and distinct Account, not only
 of what it is, but also how she herself
 had been called Effectually.

LXV. The same Minister at another Time informed, how that being in her Father's Family, he had observed the Child retiring for secret Prayer, and did follow her, having put off his Shoes, that he might overhear her, without being observed. Upon his Return he gave this Account, viz. That he thought there was not one Expression she had, which came not up as it were from the Bottom of her Soul. He was just busied in speaking further, when somewhat fell in that diverted him. He could have given many excellent Accounts concerning her, having been frequently in her Company; but they are lost through his Decease.

LXVI. She learned much of the Scriptures by Heart, and could faithfully repeat them, particularly the 8th Chapter of the Epistle to the *Romans*, which she said was as a whole Bible to her; also *Heb.* 11th. and *John* 15, 16, and 17 Chapters; the greatest Part of the Song of *Solomon*; many Chapters of *Job*, and *Psalms*, with divers other Places. Being asked, why she was at so great Pains to get so much of Scripture by Heart, seeing she had the Bible still at Hand? She answered, I fear the Time may come that I shall want it; and I cannot live without the precious Bible.

LXVII. A little While before her last Sickness, when conferring with some godly Persons about the Grace and Gift of Prayer she said, I have not these Two Years bypast bowed a Knee before the Lord, without some Particular upon my Heart: And being asked how that could be, seeing you are sometimes required to pray without previous Warning; so that you can have no Time to meditate upon any Particular before? She answered, So soon as any Mention is made of Prayer where I am present I am helped to look up to the Lord, and to consider the Season wherein I am called to pray; and of a Truth the Lord is so condescending to me, that he always puts some thing in my Hand, either to pray for or against: But my Meaning was chiefly concerning secret Prayer. Then I am kept observing and waiting what the Lord will put into my Hand, and what is taken out from my Hand; as also what Returns I get from my only Redeemer, the blessed Mediator.

LXVIII. In the 7th Month of the 16th Year current of her Age, she was assaulted with the Sickness whereof she died, being continued Flux and Gravel, both which were violent: And considering her Youth and tender Body, all Beholders admired her Patience; for she was observed not to have

uttered one rash Word, nor to have given
 the least Evidence of Impatience and Weari-
 ness. And when any that were with her,
 would have said, *Emily*, you have had a
 fore Night of Pain and Trouble, she would
 have answered mildly, No; I have been
 supported. When enquired at in the Mor-
 nings, how it had been with her all Night?
 she would have answered with a pleasant
 Countenance, I prayed for Rest, and I got
 it. I see that the Lord hears Prayer, and
 gives his Beloved, Sleep. And being asked,
 if she was not weary of her Bed? she would
 have answered very chearfully, No; for my
 Bed is green, and all I meet with, is persua-
 ded with Love to me. I have heard of
 many sick Persons, who have said when it
 was Morning, O that it were Evening!
 and when it was Evening, O that it were
 Morning! But as for me, I must confess to
 the Praise of the Riches of free Grace, that
 the Time, Night and Day, is made sweet
 to me by the Lord. When 'tis Evening 'tis
 pleasant, and when 'tis Morning, I am re-
 freshed. Some of the Beholders observed
 from this, *That Man lives not by Bread
 alone, but by the Word of God*, as it is ble-
 ssed unto him.

LXIX. The whole Time of her lying on
 sick-bed, it was observed that she heard
 and

and received the Word at all Times with much Life and Vigour, notwithstanding her heavy Sicknes, and sharp Pains of the Stone. All these together with the Weariness of her Body, were made light and easie, in regard, she said, they are but momentary Afflictions. Being enquired what supported her? she answered, *First*, I look on my Trouble as the Fruit of my Sin, and do think it my Duty to bear the Indignation of the Lord, because I have sinned against him. *2dly*, I am made to wonder that it is not, and hath not been always so with me. *3dly*, I am helped to bless the Lord, that it is not worse. *4thly*, Means are used for my Health, and I look up to the Lord, that he would bless them, in so far as he shall see meet, for his Glory and my Comfort. *5thly*, I submit thro' Grace to the Will of God, whether for Life or Death. *6thly*, I have the Faith that it will be better; for I reckon that the Afflictions of this Life are not worthy to be compared with the Glory that is to be revealed.

LXX. During the Six Weeks of her last Sicknes, there was not one Night that passed, wherein she neglected to pray twice with her Attendants; or when she was distressed by Pain, she moved one of them to do it. And so soon as she got any little Breathing from her Agony, she would say

Now

Now it is fit we pray. While she was in Health, it was her Custom to pray every Night with any who lay with her, and when she happened to awake in the Night, she sat up a little in Bed, and prayed, and afterward she composed her self for Sleep till the Morning. When she arose, it was her Custom to wrap her self into a Night-Gown, and retire to her Closet before she would clothe her self, or converse with any Body, unless on necessary Occasions.

LXXI. The last Month of her Life, she would say in the Mornings to these that were with her, I have had a rich and sweet Cluster this Night, and would have named the Scriptures. Take for Instances these few of many: In the 103 *Psalms*, which, said she, I had by Heart in Metre, I found somewhat concerning my bodily Diseases, which was Matter of Praise; but I got not so much of strengthening for my Soul. But on some Night afterward, being much taken up with the Thoughts of Death, she was greatly strengthened against the Fears of it, from that sweet Passage, *Matth. 9. 2. Fear of good Cheer, thy Sins be forgiven thee.* She thereupon expressed her Joy yet mixed with Fear. The next Day another Passage was set Home upon her Spirit, *viz. Know that the Son of Man hath Power on Earth to forgive Sins*: This Scripture (said she)

came both by Way of Reproof, and also to persuade me to believe; and that Joy which flows from believing so filled my Heart, that I cannot express it. Then was that Scripture born in, *Isaiah 40. 2. Speak comfortably, and cry unto her, that her Warfare is accomplished, and her Iniquity is pardoned.* This Passage comforted and confirmed her to such a Degree, that she found the Fear and Sting of Death thereby removed. And another Scripture served to strengthen her further, *viz. John 14. 19. 20. Because I live, ye shall live also. At that Day ye shall know, that I am in my Father, and you in me, and I in you.* This, said she, I shall fully understand at the Day of Death. At this Time she caused them sing the 23d Psalm, but said, My Weakness is so great, that I cannot sing aloud; yet my Heart joins with the Words, and I have such a feeling and experimental Knowledge of that whole Psalm, as helpeth me to sing it with great Joy and Love to the Lord. Much about that Time the Passage was born in upon her, *Give me thy Heart,* to which she replied, O reasonable Demand! If I had a Thousand Hearts, thou art worthy of them all, who art the Lord my God, and none hath Right but thy Great Self: Yet, said she, when I considered the Nature

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of my Heart, I wondred that ever he should have sought such a filthy Puddle as that deceitful and desperately wicked Heart of mine. On *Saturday* Night before her Death, she often said, This following Sabbath will be my last in Time; and hereupon she expressed her vehement longing after an everlasting Sabbath. In the Morning of that Lord's Day, she slept till Eight a Clock, and when awakened for a little, she asked the Hour, and being told it, she replied, I thought to have spent this Sabbath in another Manner, than to have slept so long. After this she employed some Time in secret Prayer and Meditation, and then broke forth into many excellent and significant Words in Commendation of the Lord Jesus from his Nature and Offices, and particularly from the Names which are given him in Scripture, for Instance. The Bright and Morning Star, the Lyon of the Tribe of *Judah*, The Lamb slain from the Foundation of the World, The Rock, which hath followed his People in all Ages, The Chief of Ten Thousands: and she added, The Chief of all to me, O said she, *Paul* had great uptakings of the Lord Jesus which could not be uttered, and *Rutherford* had right uptakings of Christ, but I can get nothing: Notwithstanding, sundry Judicious and Godly

Persons who were with her, thought that she scarcely missed any one of the Names and Titles which are given to our Lord Jesus in the Word. She also spoke somewhat concerning every one of them to the Edification and Astonishment of the Hearers. Thus Employed she that Sabbath, excepting the time of secret Worship. About Eight at Night before her Departure, a little Deluxion troubled her; whereupon her Attendants called for a Light, thinking that she was just a breathing out her last; which perceiving, she smiled, and said, I will not die just now. They answered, how know you that? To which she replied, I miss that promised Presence, which for many a Day I have believed, I shall get in the moment of Death. Thus she rested, trusting in the unchangeable Faithfulness of the God of Truth. A little while after she said, I would fain speak to my Comerads, but it can have little Weight with them, as it comes from me, for I am a Child. She said to them in Sum amongst other things, O learn a Life of Holiness, spend more of your time in seeking God, and be not Idle, and Slothfull, but work with your Hands. One of them answered, It may be said of you, You have been diligent in Business, and fervent in Spirit, serving the Lord. But she reproved them for speak-

ing so of her, and commanded them to hold their Peace; whereupon they left speaking at that Time. Afterward she called her Aunt, and desired her to deal with her Mother, to take Supper; for said she, She may have work to do she knows not of; and it is necessary she should eat. She also intreated her Aunt, not to go Home, but to tarry with her that Night. This was contrary to her Custom, for she had before this, still desired her to go Home at Night. The last Thing more peculiarly observable, which we remember, relates to Something she had spoken about Six Hours before, concerning what she wanted of the Lord's promised Presence, and it was eminently made out about Two Hours before her Death. She had not for some Time, lifted up her Body without Help; but then she arose, and sat straight up; and having lifted up her Hands, and Eyes towards Heaven, she prayed in the Hearing of the Company, first pleading the Promises, saying, Now let it be according to thy precious Word, to my Soul, for there is nothing in me; and intreated that the Lord would not deal with her, as she had deserved, adding it is only upon the Blood of the Lord Jesus, and the Unchangeableness, and Faithfulness of God,

that

that I rest. And several Times she repeated
 There is Nothing in me. Then she prayed
 for the suffering People, and Church of
 God; for her Parents, and the Family: But
 her Speech fell so low, that she could not be
 understood. Then a little Sack was given
 her, and she said, Now no more of the
 Creature, and immediately she desired her
 Mother to pray. When her Mother was
 giving her up to God, she was observed
 to Smile; and as Prayer ended, she lifted
 up her Eyes, with a pleasant Countenance,
 and spoke a Word, which we could not
 hear. Then she closed her own Eyes, and
 Lips, as one falling asleep, and having
 stretched down her Body, she had no Mo-
 tion, but slept with her Fathers.

A Let-

*A Letter written by her, to a young
Lady of her own Age, with whom she
had some Christian Fellowship, dated
Day of May, 1680.*

Madam,

I Received your's, which is an Obligation
I added to all the rest of the Kindnesses
you have honoured me with. I was desir-
ous of a Line from you to know of your
Health, and that you would concern your-
self in my Health, which for the most Part
I have had ever since I came from S. blessed
be the Lord. O that I could make good
Use of it, and work while it is to Day, and
O that I may not be found idle in the Mar-
ket-place ! For we have a particular Com-
mand to *remember our Creator in the Days
of our Youth.* And seeing the Lord is al-
lowing us encouraging Promises, whereup-
on we may ground our Hope, O that we may
hold them fast against the Day of Tempta-
tion, that we may be able to answer Satan's
suggestions, and not be put from our Duty.

It is his Design to hinder us from waiting on the Lord; but there is nothing that does so much discount *Satan*, as Prayer and Meditation. Dear Madam, I hope you will not take this Freedom of mine in bad Part. You may call it Nonfence; but the Experience I have of your Goodness, and my earnest Desire to know of your Welfare both in Soul and Body, have moved me to write. Please to honour me with the Knowledge thereof by the next. The Blessings of the God of *Jacob* rest upon you. This is the Desire of her, who is,

Madam,

Your humble Friend,

and Servant,

Emelia Geddis



ERRATA.

PAg. 9. lñ. 5. for *their* read *their's*
 Pag. 10. l. 3. for *shall* read *these*
 Pag. ditto l. 4. after *Hosts* read *shall*.

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CHURCH OF GOD

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1. The first part of the report is a general statement of the purpose of the study.



